Parish-Churches No Conventicles,

From the Minister's reading in the Desk. when there is no Communion.

FOR THE

VINDICATION

OF THE

Practice of Parochial Ministers.

IN

ANSWER to a late *PAMPHLET*, stil'd **Parish-Churches turn'd into Conventicles,** pretended to be written by *Rich. Hart*, but really penn'd by Mr. *T. A.* Barister at Law.

Shewing how he hath defamed the Church of *England*, contrary to *Canon* XI, of those 1603.

By *O. U.* in a Letter to his Friend, *N. D.* both true Sons of the Church of *ENGLAND.*

Οι τῆς αὐτῆς πίστεως ὄντες διαφωνῶσι περὶ τὰ ἔθη πρὸς ἑαυτούς. *Socr. Hist. Eccles.* lib. 5. cap. 23.

LONDON, Printed for *John Gellibrand.* 1683.

Parish Churches no Conveyances.

Reverend SIR,

HAVING notice the other Day from the *Term-Catalogue*, of a Pamphlet called, *Pariſh-Churches turned into Conventicles*, Printed for *Obadiah Blagrave*, I was deſirous to know the Import of it at this Seaſon, when *our Dioceſan*, and I ſuppoſe *yours* in the Dioceſs of *London*, with the reſt of *our Right-Reverend Fathers*, are by all amicable means labouring to bring *Diſſenters* to the Communion of our Church. Soon after I procured it, and when I had it, I could not but ſtand amazed for a while at the *Contradictions* implied in the Title-Page, and the Bombaſtick Nonſence, or canting Language in the *firſt Period* of the *Book*, wherein the *Author* ſeems to account thoſe *Reverend Fathers*, to whom he directs his Diſcourſe, little better than *inconſiderate Fools*, who think not of the *Obligation of Humane Laws*, compar'd with *pag.* 3. *ad finem.* Whereupon I was warm'd into a ſollicitude, to know who this *doughty Writer* was. After a little Enquiry, I was ſhortly informed by an ancient Gentleman of *Eſſex*, that it was one Mr. *T. A.* a Bariſter at Law; and by *another*, that it was the very ſame that married a

Baddow

late Judge's Daughter, and lives at *G. B.* in *Eſſex*, who delivered it to the *Book-ſeller*, for whom it was printed, having the Name of *Richard Hart* for a Diſguiſe; and by a *third*, (who had good reaſon for what he affirmed) that it had been a dozen Years in hatching. I underſtand alſo, that the *Vicar* of the *Pariſh* where he dwells, is a very Orthodox, conformable, and peaceable Man, and in good eſteem with your *Biſhop*, my Lord of *London*; and therefore can't ſuppoſe he hath given him any juſt provocation. You who go often to *London*, where I hear our *Reverend Brethren* are frequently emitting Perſuaſives to Communion with us, in our *Common-Prayers*, and all the *Offices of Divine Service*, may do well, by Letter, or otherwiſe, to find out what that ſame Miniſter of *G. B.* thinks of this *late Lawyer*, and his bold Undertaking, who would ſo confidently give Meaſures to all of us, that we may better know the Deſign of theſe Sheets he hath addreſſed to us: For ſince I was ſo inquiſitive, it hath been ſignified to me, that he was fourteen or fifteen Years ago a profeſs'd *Papiſt*, and that he now differs but in *one* Point from them, *viz.* in that of the *King's Supremacy*, (if he do not equivocate therein): That his own Uncle, Dr. *A.* upon the Diſcovery of the *Popiſh Plot*, went beyond Seas, and *he himſelf* is ſtill looking to *Rome*, with *which*, if any ſhould write *no Peace*, (as Biſhop *Hall* did) it is verily thought it would much vex his Gizard: For tho as a mighty

mighty Zealot, he cries up our *Statutes* and *Canons*, (*p.* 3, 4, 9, *&c.*) and as I am aſcertain'd, hath for no leſs than *twelve Years* laſt paſt, been a great Buſtler in the *Rituals* and *Circumſtantials* of Religion, (however to this Day, he hath not learnt to have different Conceptions of *Time* and *Place*, from *Rites* and *Ceremonies*) ſo that no Miniſters near him in the Country, or of his Acquaintance in the City, can be quiet, without his *Inſtruction* and Guidance in their *Offices*; preſuming to tell his *Reverend Fathers*, and all the World too, what is Law, and what is not; yet his Buſineſs in this *Scrip* is contrary to the 11*th* Canon, of thoſe 1603; *To affirm and maintain, that there are within this Realm other Meetings, Aſſemblies, or Congregations of the King's born Subjects, than ſuch as by the Laws of this Land are held and allowed, which may rightly challenge to themſelves the Name of true and lawful Churches.*

He acknowledges our *Pariſh-Churches* to be true Churches, yet arraigns them for *Conventicles*. But the beſt of it is, we who really officiate according to the *Liturgy* and *Practice* of our Church, need not fear to *traverſe the Action of Defamation*, which this *poor Lawyer* doth proſecute us upon, no more than he doth dread an *Excommunication* for his *Contra-Canonical Charge*; for he will not be able, with all the *Law* he makes ſhew of, to prevail with any one *Juſtice* of the Peace to convict any one of us for *Twenty Pounds a Holy-Day*, for preaching at a *Conventicle*, whiles we do conſci-

enciouſly

enciously, in our reading of Prayers, obſerve the *Uſage* and *Practice* of our Church; but will indeed be laugh'd at by thoſe of the *Long-Robe*, for playing the *Tom-Fool* again in a *Gown*, by which he could never get his Bread, having it ſeems left it off, in deſpair of having his wiſe Counſel accepted. Belike he would at the *Seſſions* or *Aſſizes*, when his mimy Face ſhould appear, with Gravity and Laughter at the ſame inſtant, but make the *Bench* merry, juſt as the *Title* of his Pamphlet doth *conſiderate Readers*, when by the *Practice* of the *Pariſh-Churches*, he would prove that they ſerve God *contrary* to their Practice, *&c.* Alas! poor Lawyer! being daſh'd out of countenance, he would diſrobe himſelf again, become an Appendant to the obſequious Family of *Ignatius Loyola*, and turn a Puny *Prophet*, (as they do, of what they are plotting to effect) giving us already a taſte of that Office, when for a *meer Non-obſervance* of his *Locality*, he predicts they will in a ſhort time *become triumphant* over our Church, (*p.* 2.) and over our *Church-Doors* we muſt write in Capital Letters, what he doth in the *Roman* or *Latin Style*, (p. 16.) *Becauſe the Prieſthood among us fell within, it could not ſtand without*; and there will be an End of the Church of *England*. Which there might be ſome kind of pretence for, if our Church, which yet he ſomewhat reckons *Apoſtolical*, had no better Foundation (as he would ſuggeſt, *pag.* 2.) than that of the *Apoſtatical* Popiſh Church, in laying claim to a Power

Power of enjoining what God never commanded. But our Church ſtands not on ſuch a ſandy Foundation as this *wavering Prophet* doth imagine.

And tho I perceive (upon certain Report) that he pretends to be a *Perfectioniſt* in his *Practice*, conformable to our *Liturgy* and *Canons*; yet thoſe who have ſtrictly obſerved his Steps, have found he is not *faultleſs* in his Conformity to the Laws of God, and his King; and one of us might ſay to him, in the Words of St. *Paul*, Rom. 2. 1, 3, 21, 23. *Therefore thou art inexcuſable, O Man, whoever thou art that judgeſt: For wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that judgeſt, doſt the ſame Things. But thinkeſt thou this, O Man, that judgeſt them that do ſuch Things, and doſt the ſame, that thou ſhalt eſcape the Judgment of God? Thou therefore which teacheſt another, teacheſt thou not thy ſelf? Thou that makeſt thy boaſt of the Law, through breaking the Law diſhonoureſt thou God?* For it ſeems he is remarkably obnoxious for his *Irreverence* at the Miniſter's *Prayer* and *Sermon*, (which in one of our Statutes, whether he knows it or no, is call'd *Divine Service*) by reading ſome Book of his own, (yet neither the *Bible*, nor *Service-Book*) all the time, contrary to *Primo Eliz.* wherein he is required to *abide orderly*, not only during the Time of Common-Prayer, but *Preaching, or other Service of God, there to be uſed or miniſtred*; and contrary to the 18*th* Canon, wherein he is required, *not to diſturb the Service or Sermon, by walking, or talking*;

talking, or any other way, nor depart out of the Church during the Time of Service and Sermon, without ſome urgent or reaſonable cauſe. Yet *this*, as well as the former, he hath often done, as ſeveral Gentlemen have noted, who have occaſionally been there, hearing his own Miniſter, *a Man*, they ſay, *without all Exceptions in every reſpect.* Further, he is tax'd for being a *Hinderer of the Word of God to be ſincerely preached*, a *Defender of Popiſh and Erroneous Doctrine*, againſt the 110*th* Canon, which deſcribes ſuch as *Schiſmaticks*. And indeed this *Roman Æmylius* doth ſo flirt at our Sermons, (*p.* 17.) that it is eaſy to give credit to this part of his Character.

Having thus diſcover'd this *daring Author*, and his Deſign, at leaſt that of his Pamphlet, becauſe he doth in ſome Pages of it charge us, and the Generality, even Thouſands of our Brethren, (whom yet he calls *Reverend Fathers*) with *no ſmall Offence before God*, i. e. (he ſaith) with *very great Sin*, (p. 4.) particularly, *A playing faſt and looſe with God Almighty; and putting Tricks upon our Mother the* Church *of* England, *cheating of her, and with great perfidiouſneſs*; yea, with being *Sacrilegiſts*, (p. 3.) *worſe than the worſt of* Conventiclers, (p. 7.) *blinder than the* Presbyterians, (p. 17.) *Such Offenders againſt the common Orders of the* Church, *hurt the Magiſtrates Authority, and wound the Conſciences of weak Brethren*, like himſelf, (*p.* 5.) To ſay no more of that which he accounts the *Nakedneſs* of his *Reverend Fathers*,

Fathers, and yet lays it open; I ſhall take occaſion to divert you with ſome *Strictures* here and there on his other Pages, that we may plainly ſee the *Illogicalneſs* of his Arguing, to convict us of theſe heinous Crimes he doth reproach us with.

To prove his great Aſſertion, *That Pariſh-Churches are turned into Conventicles, by reading the Communion-Service, or any part thereof, in the Desk*; he doth (*p.7.*) alledg the *Definition of a Conventicle*, or that which by the *Statute* doth conſtitute a *Conventicle*. But the *Logicians* will tell this Well-wiſher to *Syllogiſms*, before he comes to *Argumentation*, that every *Definition muſt reciprocate with the Thing defin'd*: Wherefore if the ſtatutable Definition of a *Conventicle*, doth not agree to the Exerciſe of Religion in our Pariſh-Churches, this *Logicaſter* will be baffled, and found, after all his Travel upon this Errand, in a Condition worſe than *Balaam's Aſſe*, (p. 3.) For, *A Conventicle is a Meeting of above four Perſons, beſides thoſe of the ſame Houſe, for any Exerciſe of Religion, in other manner than according to the Liturgy and Practice of the Church of* England. 22 Car. 2. But the general Exerciſe of Religion in our Pariſh-Churches, is not in any other manner than according to the *Liturgy* and *Practice* of the Church of *England*, when the Miniſter doth read the Communion-Service, ſo far as is appointed, in the Desk, when there is *no* Communion, becauſe it is, and hath been ſince the Reformation, the general

Practice of our Church. And tho this quick-ſighted Zealot for a *Station at the Altar*, could not ſee it, where he diſcourſes of what conſtitutes a Conventicle; yet he owns it as a Cuſtom in the ſame Page, where he blunders fearfully, in denying and aſſerting (contradicting himſelf being proper to him) *Place* and *Number* to be needful to make a *Conventicle*.

For if it be a *Cuſtom* according to him, then it is a *Uſuage*, and in this caſe *Cuſtom*, *Uſe*, and *Practice* are greatly to be regarded; by reaſon *Practice* in the Statute is induſtriouſly brought in, to note, that an Oppoſition to it is of the Eſſence of a Conventicle; ſo that where there is an Obſervation of the Practice of the Church of *England* in her *Common-Prayers*, there is not a *Conventicle*. And therefore this Accuſer of us did not wiſely in deſcribing a *Conventicle*, to put in the exceptive or reſtrictive *only* to the Obſervation of the Common-Prayer-Book, and Canons, (*p.* 7.) for he might have eaſily learn'd from the Book called, *Reformatio Legum Eccleſ. Tit. de conſuet. c.* 1. That *Cuſtom*, *Uſe*, and *Practice* are ever allowed, (and here in this caſe) as part of the *Rule*, when neither againſt *Reaſon*, or an expreſs *Law*; and where a Law is not clear in a Circumſtance, (as after we ſhall ſee this Writer can here produce nothing *poſitive*, that is, *explicite*) eſpecially of a *particular Place*, Cuſtom is accounted a good Interpreter of the Law. For our Eccleſiaſtical Laws affirm, *That* Cuſtom *is a certain* Jus *or Right*, *inſtituted*

inſtituted by Manners or Practice, which is taken for the Law, when the Law is deficient, (or not ſufficiently explicit): *Or it is a certain Right by the Manners or Uſes of the whole People, or of the greateſt Part of them, begun by Reaſon, continued and ſetled, having the Authority of a Law: For of that which is not written plainly the Right comes, which Uſe hath approved for daily Manners, allowed by the conſent of the Uſers to imitate the Law, when the* Cuſtoms *are not repugnant to the Word of God, or the Edification of the Church*; ſay they, Can. 4.

But methinks this Gentleman never regards, that however our Law-makers were ſo careful, before they paſt the Law againſt *Seditious Conventicles*, to put in the Word [*Practice*] as part of the Definition, that they might exempt Sermons, the Miniſters Prayers before and after Sermon, Singing of the Pſalms, &c. *Uſuages* of our Church: So that when the Bill came up from the Commons, without the Word [*Practice* or *Uſuage*] the then Lord Treaſurer, the Earl of *Southampton*, at a Conference of both Houſes about it, told Sir *Job Charlton*; If that Word [*Practice* or *Uſuage*] were not in, he ſhould every day (there being more than *four* Strangers at his Table) have a Conventicle in his Houſe, when his Chaplain ſaid Grace before and after Meat, for which there was no *Form* in the *Liturgy*. Sir *Job* then, being ſo hard put to it, told his Lordſhip, That he might deſire all but *four* of his Strangers to take a turn in his Garden:

Which occaſioned Laughter by all thoſe preſent of *both Houſes*; and ſo the Word [*Practice*] was put in; which this feeble Denominator of Conventicles hath not well weighed, or elſe he would not *arietare*, as he doth, againſt our Biſhops themſelves, as well as the reſt of the Clergy, with his *cornuted* Arguments, (*p.* 2, 3, 9, 10.)

But I humbly conceive, this *Practice* of our *Parochial Miniſters*, to read what the Book preſcribes of the Communion-Service in the Desk, to be a kind of *Preſcription*, *which* (ſay the Eccleſiaſtical Laws, *Tit. de Preſcrip. c.* 1.) *is a certain Right congruous to the Time, taking Force from the Authority of the Laws*; which hath not been interrupted, except for a little ſpace, in ſome few Places, which was attended with a great Concuſſion in the State. The *Practice* did not ceaſe, but was only hindred a little by Force, or the Male-Adminiſtration of a Power which came to be queſtioned. Wherefore methinks the *Practice*, which the Miniſters of our Church have been, and are generally in poſſeſſion of, not having been, *bonâ fide*, by any Legal Proceſs, and Judicial Determination interrupted, being really for *Edification*, ſhould ſtill obtain. But this *Maſter of the Ceremonies* ſtands upon his *Punctilio's*, and if every *Diminutive Puncto* be not preciſely obſerved, according to the novel Conceit his narrow Soul hath of the meaning of the Law, (which yet wiſe Men uſed to account *Univerſal Practice* a good Interpreter of) he would

would peremptorily conclude, the moſt grave and Orthodox Aſſembly, not hitting his *Cue*, tho in the *Chappel-Royal*, would commence a *Conventicle*, (p. 7.) *Difficiles Nugæ!* This 'tis for a *Lenten Lawyer*, to feed upon *Mint*, *Anniſe*, and *Cummin*, and *neglect the weightier Matters of the Law.* Out of meer pity to him, I cannot but thwart his great-letter'd Aphoriſm, with another in little Letters, as ſignificant, *viz. Minimum eſt curare minima.* The Earl of *Clarendon's* Saying to *Creſſy*, (p. 137.) may ſerve for an Expoſition of it, viz. *They do equally miſtake, who believe, that the Outworks of Religion muſt be equally, with the ſame Paſſion, guarded and preſerved, as the Walls themſelves; that no Form, or Ceremony, or Circumſtance in Religion may not be alter'd, or parted with, more than the Faith it ſelf.* But this invariable Lawyer, in his Retirement, will not permit his *Dioceſan* to determine a doubtful Rubrick by a *ſecundum uſum*, (p. 9.) but will have all tied up to the Letter; tho the Law it ſelf, in the Preface to the Book, expects, *It ſhould be allowed ſuch juſt and favourable Inſtruction, as in common Equity ought to be allowed to all Humane Writings.* And again, there it ſaith, *Reading ſhould be in ſuch Order, as is moſt eaſy and plain for the underſtanding, both of Readers and Hearers: And if Doubts ariſe about the Uſe and Practice, concerning the Manner how to underſtand, do, and execute the Things contained in this Book, the Diſcretion of the Biſhop is to be regarded:* Who, I have heard, in the Dioceſs of *London*, hath not now, any

any more than his *two* immediate Predeceſſors, (when no Communion was) blamed *Reading* of *Communion-Service* in the Desk, for the Edification of the People; but rather, when they have been by ſeveral Miniſters conſulted in that particular caſe, both at their Viſitations, and other Times, when they have come to preach in their Churches on *Holy-Days*, have ordered them to be read as they uſed to do, when they were not there: Perhaps thinking that good Advice, which King *James* gave in little Matters to the Arch-Biſhop of *Spalato*, viz. *That he ſhould leave Things as he found them.*

But this fervent Stickler is for his new Way, which if *Pariſh-Miniſters* will not walk in, according to his guidance, then they are Conventiclers, and Nonconformiſts of the worſer ſort, (*p.* 7, 8.) If they will not walk to and fro betwixt the *Desk* and the *Altar*, after his meaſures; will not be *chancell'd*, when they read Common-Prayer to the whole Congregation; they muſt be cenſur'd for *cancelling the Laws*, (p. 13.) Whatever any of them have to plead for their Practice, he fancies he can eaſily anſwer their Pleas, how rational ſoever, by *begging the Queſtion*, and holding the Concluſion. Thoſe who yield, that the Letter of the Rubrick may favour his Opinion, yet with the allowance of their Superiors, for Peace ſake, and Edification, comply with the *general Practice*, as comporting with the Spirit and End of the Law, he reprimands

mands as *wilful Tranſgreſſors*, (p. 4.) And thoſe who are perſuaded, that comparing one Rubrick with another, and other Parts of the Law with the Canons, as expreſſing the Sence of the Law-makers, they have ſufficient Warrant to abide in the Desk, and ſo differ in Judgment from him, he doth, *Dictator*-like, determine to be *Conventiclers*, and *Nonconformiſts of the worſt complexion*: Whereas the former, upon expence of Circumſtances, are not *culpable*; and the latter ſtand upon the Juſtification of their Practice, notwithſtanding this Lawyer's Opinion is againſt them. For, beſides that the former may well conclude themſelves *faultleſs*, from what I have noted of *Cuſtom*, *Uſuage*, and *Practice*, with the Import of the Statute about Conventicles, which this Gentleman looked upon without Spectacles; If they were *wilful Tranſgreſſors*, there would have been ſome Law for their Puniſhments, or the Biſhops would have ſharply remark'd them in their *Viſitations*, had they had a Warrant for it; or ſomething would have been propoſed in the *Convocation*, when ſitting, not to have ſuffered ſuch *Tranſgreſſors* to have gone *unpuniſhed*; none of which do eaſily occur. The *latter* have not only the Plea of the former, which, as a concurrent Evidence, will much ſtrengthen their *Juſtification*, and Obſervation of the Law, that ought to be expounded to the moſt benign and favourable Sence, for the Benefit of thoſe who are to be regulated by it; but they have expreſly,

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1. The Order, *That Morning as well as Evening-Prayer ſhall be uſed in the accuſtomed Place of the* Church, Chappel, *or* Chancel; and that they take to be the *convenient Seat made for the Miniſter to read Service in.* Can. 82. For in the Preface to the Common-Prayer Book 'tis aſſerted, that, as the Apoſtle teacheth, *All Things done in the Church, ought to be referred to Edification, pleaſing God, and profiting his People.* And the Compilers of the Book like not that which may *more confound or darken, than declare and ſet forth Chriſt's Benefits to us*; but ſignify further, *If Men declare themſelves to be more ſtudious of Unity and Concord, than of Innovations,* which (as much as may be with true ſetting forth of Chriſt's Religion) are *always to be eſchewed*; they will moſtly uſe ſuch Orders, as they think beſt to ſet forth *God's Honour and Glory, to the reducing of the People to a moſt perfect and godly Living, without Error or Superſtition.* But if the Miniſter without neceſſity paſs from the *Desk* to the *Altar*, at the Eaſt End of the Chancel, from the *Altar* to the *Pulpit*, thence back again; this would more confound, and be leſs for the Profit of all the People, and make them jealous of that *Superſtition*, which the *Papiſts* have by the Proteſtants been charged with, in ſuch needleſs Motions, Paſſes and Repaſſes, according to the Canon of the *Maſs of the Body of Jeſus*; which it may be this Gentleman was much taken with, when a profeſt Papiſt. But our Rubrick is not for the Prieſt's muttering, and unneceſſary walking, but

but expreſly requires, that he ſhould *read diſtinctly, with an audible Voice, ſo ſtanding, and turning himſelf, as he may be beſt heard of all ſuch as are preſent.* And in a Book of ſome *Canons of Engliſh Diſcipline, de Ædit. Eccleſ.* it is ordered, *That if a Rector, Vicar, or Curate, in his Officiating, behaves himſelf otherwiſe than as becomes one of his Order, by reading confuſedly, as well as by living looſly, he ſhall be preſented.*

2. Theſe Miniſters have, by the *Rubrick*, ſome Things left to their *Diſcretion*: So that tho they are not to *decide* ſome Things, about which there may be doubting, which the *Law* and *Canons* empower the *Metropolitans* and *Dioceſans* to *determine*; yet they are obliged to uſe their beſt *Underſtandings* in the Things of God's Solemn Worſhip; and therefore have a power of *diſcerning*, which they are highly concerned to exerciſe, by comparing *one Rubrick with another*, that they may diſcharge their Duty moſt acceptably. As for Inſtance; When in one *Rubrick* we have, *Te Deum* ſhall be ſaid throughout the Year; in the *next Rubrick* tis ſaid, *Or this Canticle, Benedicite*; 'Tis not ſaid, *both* on the *ſame Day*, but taking the *Rubricks* conjunctly, one that exerciſeth his Mind to diſcern, would underſtand the meaning of the Law givers to be *disjunctive* for the *ſame Day*, i. e. either *one*, or the *other*, and not *Te*

Deum every Day; for then would be no room any day for *Benedicite*, unleſs the Miniſter ſhould, without Preſcript, lengthen the Service with that Canticle, and make the disjunctive Particle, *or*, in the *Rubrick*, to be of no import, but as if it did ſignify *and*; and then why not every Day, as well as any Day? In theſe therefore, as in other *Rubricks*, the Legiſlators had reference to the Miniſter's Diſcretion, for the *doing and executing the Things contained in the Book*, appointing a reſort to the *Biſhop of the Dioceſs*, in caſe *Parties take any Thing diverſly*, which may *occaſion doubting*. So that the Biſhop not diſallowing what is done, we ought, in ſuch a diverſity of Acceptation, charitably to conclude, that the Miniſter doth duly officiate. As in the *Rubrick* about the *Offertory*, it is reſerved to the Prieſt's Diſcretion, to ſay *one* or *more* of the following Sentences, as he thinks moſt convenient: So that he that ſaith but *one*, doth what the Law requires. And yet in the very next *Rubrick* 'tis ſaid, *Whilſt* theſe *Sentences are in reading*; which being Plural, ſignifies *more than one*, and in ſtrictneſs agrees not with *one*, which is Singular: and therefore there is ſomewhat to be underſtood for Concord ſake. Which may intimate, that the *Legiſlators* had more regard to the *Duty*, than to the *Place* of it, and had more reſpect to the *Diſcretion* of the Prieſt, than this

this *Localiſt* hath; he labouring more for the *Circumſtance of Place*, to gratify his own Humour, than the Intention of the *Thing* to edify the Congregation: Being a Zealot, (not according to Knowledg zealous) to have thoſe who officiate, contrary to St. *Paul*, 2 *Cor.* 3. 6. Miniſters of the *Letter*, rather than the *Spirit*; *weak*, not *able* Miniſters of the New-Teſtament. Hereupon it may be noted, that the *Parochial Miniſter*, on a *Non-Sacrament-Day*, is ſuppoſed to be found in the *Desk*, when *Part* of the Communion-Service is aſſigned to him by the *Rubrick*, which may croſs this Gentleman's *Frontiſpiece*, wherein he would make the Congregation a *Conventicle*, if *any part* thereof be read in the *Desk*; yet juſt before the reading of the *Epiſtle*, the Collect of the Day is ordered to be read, ('tis not ſaid, *both* in the *Desk*, and at the *Table*) without any direction, that the Prieſt ſhould leave the Desk, and go up to the Table; there being no neceſſity to go thither then, for the *Edification of the whole Congregation*, many of which to be edified, were not confirm'd, and ſo no Communicants: For by our Eccleſiaſtical Laws, (*Lib. Can. de Concionat. & Reformat. Leg. Eccleſ. Tit. de Eccleſ. & Miniſt. ejus*, *c.* 10.) it is appointed to Miniſters, in diſcharging their Functions, to *do all for Edification, as they have the beſt Warrant from the Old and New*

Teſtament; yea, and the Biſhops are required ſo to govern and feed the whole People of God, (not indeed that they may rule over their Faith, but) that they may ſhew, that they themſelves are truly the Servants of the Servants of God; and that the Authority and Juriſdiction Eccleſiaſtical, is more eſpecially committed to them, not for any other cauſe, but that by their Miniſtry and Diligence very many may be joined to Chriſt; and they who are already Chriſt's, may increaſe in him, and be edified; and if ſome be deficient, they may be brought home to the Shepherd, Chriſt the Lord, and be confirmed by wholeſom Repentance. Hence,

3. Theſe Miniſters find no *Preſcript* or *Rubrick* expreſly enjoining the reading of part of the *Communion-Service* at the *Table*, when there is no Communion there: For in the laſt *Rubrick*, where part of the *Communion-Office* is annexed to that of the *Morning-Prayer*, viz. *Upon Sundays, and other Holy-Days, (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, untill the End of the general Prayers*; you may plainly obſerve, the *Convocation*, in compiling the Book, aim'd at having the *Thing* done, not at the *Place* where. And when this *Lawyer* looks back from this laſt *Rubrick*, to one of the firſt, he conſiders not, that the *Station* in the *Place* he contends for, reſpects the *Communion-Time*, *when the Table hath a fair white Linnen-Cloth upon it*, not when it is uncovered

covered with ſuch a Cloth, and ſtands unprepared for the Communion-Office. Neither doth he conſider, that the Miniſter doth officiate *rightly*, as well as *truly*, if he doth (as in *Can.* 14, with 45.) read the Things preſcribed in the Common Prayer-Book diſtinctly and reverently, in ſuch Place of every Church, with the *Allowance of the Biſhop*, ſo as the People may be moſt edified, or to their beſt Edification. Nor that in *Can.* 56. for *Preachers and Lecturers to read Divine Service*; the Church doth not appoint reading any of it at the *Altar*, under the Eaſt end of the Chancel, when there is *no Communion*, which they would no doubt have done in that very *Canon*, where they appoint twice in a Year reading, for a *Teſt* of thorow *Conformity*, if the reading of it twice *there*, (as this Lawyer would have it) had been *eſſential to Conformity*, and the not ſo doing had been *conſtitutive of a Conventicle*. Nor the *Advertiſement*, Artic. 1. Jan. 5. 1564, 7 Eliz. *in Biſhop* Sparrow's *Collections*, that the Common-Prayer *may be ſaid or ſung decently and diſtinctly, in ſuch a Place as the Ordinary ſhall think meet for the Largeneſs and Straitneſs of the* Church *or* Quire, *ſo as the People may be moſt edified.* And I am ſure, if the People be not edified, the great Canon of the Apoſtle, 1 *Cor.* 14. 26. muſt be evacuated, and Dr. *Beveridg*'s learned Sermon thereon

thereon be of no ſignification. But this Magiſterial Lawyer, who would correct *Magnificat*, conceiting the Church commands to *go up to the Altar* when there is no Communion, but can ſee none for aſcending the Pulpit, (*p.* 17.) If he would but open his Eyes, he might ſee an *expreſs poſitive Precept* for the Sermon then, or one of the Homilies, tho none ſuch for *going up to the Altar* on a Non-Communion Day. However, he is miſerably out in his Law, when he tells his *Reverend Fathers*, that *this part of the* Liturgy *gives ſole Authority to their Sermons*, (p. 17.) whereas they legally receive *Authority* from the Biſhop, empower'd by this ſame Statute, to *preach the Word*, before they can as *Prieſts* read the Communion-Service at the Table: And when they enter upon Livings, to reſide there, being allowed to be *Preachers*, (by whom? the Biſhops? No; but according to his Opinion, by reading the Communion-Service at the Communion-Table, when there is no Communion) and obliged alſo by that which he before profeſs'd to own for Law, *viz.* Can. 45. *to preach one Sermon every Sunday in the Year*, the Biſhop at their Inſtitution having committed to them the Care of Souls. It ſeems this Lawyer's Zeal doth not ſpend it ſelf in that Care, becauſe he writes of *Sermons* with ſo much contempt. And yet one acquainted with him, might demand of him, according

cording to his *Hypotheſis*, whether reading *Communion-Service* in a Pariſh-Church or Chappel on Sundays and Holy-days to above *four*; the ſtanding at the Communion-Table when there is no Communion, if there be no *Sermon* or *Homily*, were that a Conventicle yea or no? If *yea*, that would be ſtrange News; and muſt the *Parochial Miniſters* be bound to preach or homilize every Holy-Day, tho not above *five* or *ſix* in the Church? How then comes this *Director*, with his *Ironies*, to depreciate *Sermons*, as he doth (*p.* 17.)? Or would he account the Prayer read at the Altar, as he contends, having not the whole, *viz.* the Sermon preſcribed in the Book, to be the *Sacrifice of Fools?* (p. 3.) If *no*, *according to him*, there may in ſome Caſes be an Omiſſion of a Thing enjoined in the *Rubrick*, and yet *no* Conventicle; much more the Non-obſervance of that Circumſtance of *Place*, when there is *no* Communion, that the Reaſon of the Thing doth not require it, and yet *no* Conventicle, againſt the Intendment of his *Pamphlet*.

Whereupon it may be further noted, That if his Argument he labours in, had any thing of weight in it, for ſuch a ſtrict Obſervation of *Place* and *Station*; then laying ſtreſs on the *Rubrick* for the Sermon and Homily, in the Directions about the Communion-Service, which ſhew every of theſe

theſe is to be performed, ſhould be *preach'd* or *read at* the Communion-Table; the Lawyer's Argument would have more in it than he thought of, or would have.

But the greateſt *Emphaſis* of all he hath to ſay, lies, in that 'tis ſaid, *Then the Prieſt ſhall return to the Lord's Table*, (it ſeems it is not *going up to the Altar*, which yet in the *ſame Page* he ſays the Church commands, but cannot produce her expreſs Warrant, unleſs he, relating to the Church of *Rome*, had the *Rubricks* in the *Roman Miſſal* or *Breviary* running in his Mind, *viz. Reverſis Miniſtris de Pulpito ad Altare*, and, *Sacerdos revertat ſe ad Altare, ad Divinum Officium exequendum.*) But that reſpects the Communion-Time, when the Table is covered with a fair Linnen Cloth; and then may likely import no more, than turning to the Table, after the reading of the Creed, whilſt the *Alms for the Poor* are collected. And we know the *Timing* of Things to be read, is not always according to the preciſe *Order* of the placing the *Rubrick* in the Book: For the *Exhortations* to be read, antecedent to the Communion, are to follow immediately after the *Sermon* or *Homily*, and ſeem moſt proper to be read there, where the *Sermon* is by the *Ordinary* appointed to be preached.

And

And upon this occaſion it may be noted, that the Import of the *Prayer* for the *whole Eſtate* of Chriſt's Church Militant, looking at the Petitions of it, ſeems likely to be originally compoſed, chiefly only for thoſe who could read Homilies, or were not able to compoſe a Prayer for themſelves, before the *Sermon* or *Homily*, however as to its place in the *Rubrick* it be poſt-pon'd; for therein you know we pray, [*Give Grace, O heavenly Father, to all Biſhops and Curates, that they may, both by their Life and Doctrine, ſet forth thy true and lively Word, and rightly and duly adminiſter thine holy Sacraments: And to all thy People give thy heavenly Grace, and eſpecially to this Congregation here preſent, that with meek Heart, and due Reverence, they may hear and receive thy Holy Word, truly ſerving thee in Holineſs and Righteouſneſs, all the Days of their Life.*] Whereas this Lawyer ſaith, (p. 17.) *All the Rubricks belong to the Communion-Service, when there is no Communion, as well as when there is one*: Which, taking the *Rubricks univerſally for all* and every of them, *implies a Contradiction*, (a uſual Thing in his Pamphlet.) I know of none that doth ſtrictly appoint the *Place*, when there is *no Communion*, it being preſuppoſed from the Reaſon of the Thing; but one of the laſt is chiefly to be regarded, which reſpects the *Thing* and *Time*, *viz. Morning-Service*, and appoints ſo much of the

Matter *then* to be read, not naming *where*, but *implying* there, *where* the Miniſter is reading the *Morning-Service*, unto which ſuch a *part of the Communion-Service* is appendag'd, for further Edification of all the People.

And how fond ſoever this Writer is, of having the *Prieſt* enjoined to *ſtand at the North-ſide* of the Communion-Table, when there is *no Communion*, with all his Strains of unanſwerable Arguments in his own conceit, he hath not prov'd it to be the Intention of our Church. Tho to prove what he would have, and to overthrow the *Pleas* againſt it, he hath made a fearful Spluttering with his *Ergo's*, as a *Diſputant*, able to baffle (as he imagines) all *Opponents*, who, he preſumes, dare not ſtand, ſeeing him come bluſtering, and hearing him ſay, like *Cleveland*, of the *quondam* Arch-Biſhop of *York*,

Now my young Sophiſter, what think'ſt of this?
Chimæra's *real*, Ergo falleris.

For it may be demanded of this eager *Diſputant*, who contends ſo much for the Miniſters ſtanding to read on the *North-ſide* of the *Altar*, when ('tis ſaid) his *own Adoration* is towards the Eaſt; How at an *Oblong Table*, plac'd *Altar-wiſe*, cloſe up to the Eaſt Wall of the Chancel, the Miniſter can be

be ſaid to ſtand on the *North-ſide of the Table*, when indeed it is but at the *North-End*, where it may be the Table being *narrow*, he hath ſcarce *Elbow-Room* with his broad Book? (yet that was carefully provided for in the *Scotch* Book): Which (I hear) ſo gravell'd a great Doctor in *Cambridg*, that he cauſed the Communion-Table in his College-Chappel to be cut four-ſquare. This Doctor, inverting and lopping the Table, as well as the preſent *Localiſt*, was of a different perſuaſion from King *James*, who being told of an *inverted Scituation* of a Chappel in *Cambridg*, made anſwer, *That it did not matter how the Chappel ſtood, ſo their Hearts who go thither, were ſet aright in God's Service.*

As to the Scituation of the Communion-Table, 'tis evident from our *Canons* and *Injunctions*, it may lawfully ſtand in different Places, when there is *no* Communion, and when there is *one*: For the *Rubrick* ſays, *At Communion-Time, the Table having a fair Linnen Cloth upon it, it ſhall ſtand in the Body of the Church or Chancel, where Morning and Evening Prayers are to be ſaid*, (as was noted before.) And we know, that *Morning-Prayer* in Pariſh-Churches is to be read in the Bodies of them, which implies, that the Miniſter is not to go up to the *Altar*, (as this Writer ſays, *p.* 17.) but to abide in the *accuſtomed Place* of the Church, where

he may be beſt heard of all the People, (as he is to be reminded.) And if we compare *Can.* 82. with the *Injunctions* of Q. *Eliz.* 1569, we ſhall find the *Table*, when only covered with a decent Carpet, in time of no Adminiſtration, and when alſo covered with a Linnen Cloth, in time of Miniſtration, might be in different Places, without Cenſure; ſince it is there ſaid, *Save at the Communion-Time, when the Holy Communion is adminiſtred, the ſame ſhall be plac'd in ſo good ſort within the Church or Chancel, as thereby the Miniſter may be more conveniently heard* (nota benè) *of the Communicants, in his Prayer and Miniſtration; and the Communicants alſo more conveniently, and in more Number, may communicate with the ſaid Miniſter.*

But who can have the face, except this valiant Champion, to affirm againſt common Senſe and Experience, (as he doth, *p.* 12.) that the *Reader*, when he ſtands cloſe up to the *Eaſt-End* of the Chancel, reading Prayers *audibly* and *diſtinctly*, (*i. e.* with decency, not a *Stentorian* Voice, making a troubleſom Noiſe in the Ears of thoſe next to him) *may be heard as well* as if he ſtood in the Desk? Which is juſt as if a Well-wiſher to the *Mathematicks* ſhould affirm, that one placed at the utmoſt end, touching the Verge or Circumference of the *Area* of an *Oblong unequal Figure*, and that with his Face to the Side of the Angle next him,

him, when this *Area* or Floor is parted with great and maſſy Pillars, and alſo Skreens, might be heard by all preſent on the Floor, tho ſeveral of them were aged, and thick of hearing, and the greateſt Number of them parted from the Place he ſtands in, by the largeſt of thoſe Pillars, and intervening Skreens, as well as if the Speaker had been *in* or *near* the *Center*. But if this Gentleman had conſulted the forementioned *Canon* and *Injunctions*, he might have found, when *Miniſtration at the Table* is appointed for Edification of the People, that the Table might be removed, or brought down, ſo that the Miniſter might be *more conveniently heard of the People*. And if it may be *brought down*, as undoubtedly by theſe Eccleſiaſtical Canons it may be, and is ſo too in ſome Pariſh-Churches (which might be named) at *Communion-Time*, agreeable to the Rule; then his Argument he ſo glories in, *ſecundum Uſum*, will not ſerve his turn: For *one* Pariſh-Church may move the Table, which another doth not; yet neither of them are therein *Tranſgreſſors*, but both do that which they are allowed to do. Yet he accounts the Miniſter a Tranſgreſſor, if he do not preach in his *Surplice*, (p. 13.) whereas in *Can.* 25. when there is no Communion, the preaching in Surplices is appointed to thoſe in *Cathedrals*, not *Parochial Churches*. What he alledgeth

(p. 22.

(p. 22.) to maintain his Poſt, from the Uſage of Cathedrals, is not cogent to Parochial Miniſters, by reaſon the *Rubrick* he inſiſts on requires in them, not in theſe, the Communion *every Sunday* at leaſt, (except they have a reaſonable Cauſe to the contrary;) which if not practiſed, or omitted, will, in this Philoſopher's Logick, render them *Nonconformiſts* and *Conventiclers* too, (p. 8.) So according to him, (*p.* 7.) will the Addition of their *Anthems*, (the Forms of which are not found in the *Liturgy*, neither of thoſe uſed in the King's-Chappel) if his Reaſoning be prevalent.

But I am afraid I ſhall weary you, as well as my ſelf with any more of it; therefore I haſten to note ſomething about his Teſtimonies.

He begins with Judicious Mr. *Hooker*, (*p.* 19.) whoſe *commonly* doth not import *generally*, or *univerſally*, in Parochial Churches; for there is no ſuch thing in *Sect.* 30. *l.* 5. (which he quotes): *It might be ſaid, now 'tis commonly ſo in* Cathedrals *and* College-Chappels, *even when there is no* Communion, that being *intra Cancellos*, within the hearing of the Auditory. But generally in Mr. *Hooker*'s Time, (as now) where there is not a *Parity* of Reaſon with Cathedrals and College-Chappels, it was otherwiſe. And if he had conſidered that whole Section of Mr. *Hooker*'s, he

he might (if he would) have found, that Mr. *Hooker* doth there rather palliate, than plead for the Thing; for he ſaith there, *He would more willingly be reſolved (than to know whether the Miniſter ſhould ſay Service in the* Chancel) *of a greater Doubt, Whether it be not a Kind of taking God's Name in vain,* (nota benè) *to debaſe Religion with ſuch frivolous Diſputes? a Sin to beſtow Time and Labour about them: Things of ſo mean regard are very unſavoury, when they come to be diſputed of.---- Which harmleſs* Ceremonies *there is no Man conſtrain'd to uſe.--- A Matter ſcarce worth the ſpeaking of, the Law having reſerved the Diſpoſition and Redreſs to the Ordinary of the Place.* Good Man, in his *Preface* he ſays, *He hop'd the Day would come, when Paſſions of former Enmities being allay'd, we ſhould, with ten times redoubled Tokens of our unfeignedly reconciled Love, ſhew our ſelves towards each other, the ſame which* Joſeph *and is Brethren were at their Enterview in* Egypt. He wrote as became a *Prieſt* or *Presbyter* of the *Church* of *England*, who, when he entred into *Holy Orders*, was obliged to *maintain and ſet forward* (as much as in him lay) *Quietneſs, Peace, and Love among all Chriſtian People, and eſpecially among them that are and ſhall be committed to his charge*; which, if without need he bring in *unuſual Practices* into his Congregation (as this *Lawyer* would have him) he cannot do.

So,

So that we ſee his *firſt Teſtimony* doth, upon the whole matter, make much more againſt than for him.

To what he produceth of the Great Arch-Biſhop *Laud*, it ſeems (*p.* 20.) ſome *thought* it then to be an Innovation; for *which*, tho he in *Star-Chamber* went about to *apologize*, and this Lawyer lays ſtreſs on it, from *his Grace's* Obſervation in *many Places*, (*which* yet might only be Cathedrals) and his there arguing from the *Rubrick*, (*which hath been conſidered*) and another ther time from the Queen's Injunctions, to juſtify the Fact, or ordering the Table to be plac'd *Altar-wiſe*, and rail'd in: Yet it was obſerved, that he left out the moſt material Paſſages in thoſe Injunctions, for the matter the ſame with that before-cited from the Canon, *viz.* *Saving when the* Communion *of the* Sacrament *is to be adminiſtred: At which time the ſame ſhall be ſo placed in good ſort within the* Chancel, *as whereby the Miniſter may be more conveniently heard of the Communicants, in his Prayer and Adminiſtration*; *and the* Communicants *alſo more* conveniently, *and in greater Number, communicate with the ſaid Miniſter: And after* Communion *done, from time to time, the ſaid Holy Table to be placed where it ſtood before.* And the King then ſaid, He lik'd it well, that the Table ſhould ſtand as it uſed to do before.

In

In which it ſeems his Majeſty accorded with what was ſaid in commendation of the Prudence of Biſhop *Andrews*, *That whereſoever he was a Parſon, Dean, or Biſhop, he never troubled Pariſh, College, or Dioceſs, with preſſing other Ceremonies upon them, than ſuch he found uſed there before his coming thither.*

Yet (to return) that *Great Archbiſhop* afterwards (which may evince he was not infallible) when charg'd with it at the *Lords-Bar*, he peremptorily denied it, and proteſted ſolemnly, that he never gave Order for railing in the Table, *&c.* till his Vicar-General, Sir *Nath. Brent*, from his *Autograph* did evince the Truth of that he had forgotten.

So that this *ſecond Teſtimony* is not ſo convincing, as the *Pamphleteer* conceited: For I may take occaſion here, to call to mind what Biſhop *Mountague*, (who complied with him for the *Rails*) wrote to the ſaid Archbiſhop, *viz.* that, *If I might be bold to deliver my own private Opinion, I hold it a meer unneceſſary, cumberſom, or irregular Courſe,* (*viz.* for Eight or Ten, more or leſs, to come up to the Rails, and ſo go down, and others come up); *I know it hath no* Volam *or* Veſtigium *in Antiquity.* Then adds in another Paragraph: *I know of no Law, Articles, Advertiſements, Canons, Injunctions, that require it; I cannot tell where, when, by whom it came up: This I know, it is the Practice of*

the Roman Church, at leaſt in Italy *and* Rome, *and yet draws near upon the Laws of the* Geneva-*Diſcipline.* I ſuppoſe he means, becauſe in their great Congregations there, they walk to the Table, and receive the Sacrament there, and ſo paſs away. Further, the ſame Biſhop, giving the ſame Archbiſhop an Account of his Viſitation at *Ipſwich*, 1638, writing of ſucceſſive coming up to the *Rails*, a firſt, ſecond, third, *&c.* and ſo going down again, after receiving, into ſome Place in the Chancel or Church, adds, --- *Again, it may be cumberſom and inconvenient, it being, for ought I know to the contrary, an ancient Tradition of the Church, for no Man to go out of the Chancel, or from his Place, having received it, until the* Ite miſſa, *or diſmiſſive Bleſſing upon them, which we call, the* Peace of God. Again, *The People cannot digeſt the going up, and coming down, and diſquieting the* Aſſembly, *which do neither I my ſelf approve of,* &c. Again, *Thoſe who have promiſed Conformity in all Things, but in riſing up, and in going up and down, which I neither will nor do require of them, let this ſuffice.* Further, *It troubles me, wherein I deſire Reſolution and Direction.* --- *It is* inter minutiora Legis, *to make the beſt of it; and haply, in theſe Times of Oppoſition, it were better to follow that wiſe Direction of the greateſt Council of Chriſtendom, the Firſt of* Nice, *Let ancient Cuſtoms be obſerved.* Which this *innovating Lawyer* perverts,

(p. 18.

(p. 18.) when a Parochial Miniſter may ſay to him, *Let the ancient Practice of the Church of* England *be obſerved.*

As to his laſt Teſtimony, from Biſhop *Sparrow*, (p. 20, 21. which Notion this Gentleman ſeems to be moſt fond of, in the foregoing Page 19.) *That the Church may keep her Ground:* It may be ſaid, it is a Conjecture without any ſolid ground; for indeed the Church will beſt keep her Ground, when her Officers, in Divine Service, do that which is moſt for the Edification of *all* the *Church* preſent, whether confirm'd or not, rather than only for a *few.* The ſtanding of the Miniſter in the Desk, when there is no Communion, is more likely to preſerve the Government in quiet, than for him to go up *then* to the Altar, which was reckoned one of the novel Circumſtances, that occaſioned the People in *Scotland* for a time to diſturb it. I have been upon certain grounds informed, that Dr. *Sparrow*, whilſt *Incumbent*, and reſiding at his Benefice in *Suffolk*, when he himſelf read Prayers, he did not go up to the Altar, when there was no Communion, but only to the parting of the Church and Chancel. It ſeems he himſelf doth *change*, and *not keep* his Ground. If Biſhop *Mountague* did not harmonize with the great Archbiſhop, in all Circumſtances for the manner of Worſhip; and this Biſhop

vary from himſelf, in a Circumſtance of Place for Worſhip: Yet the Archbiſhop and Biſhops accorded in the *one Uſe* or Liturgy; their little Variations about *Modes*, and *individual Places*, will not be of validity to *conventicle* or *diſconventicle Parochial Churches*.

Wherefore upon the expence of Circumſtances, the Authority of this *famous Triumvirate* will not avail this *ungown'd* Lawyer, to prove *Pariſh-Churches turn'd into Conventicles*; till he cites the Words of his other Authors, and then to better purpoſe than he hath done theſe. I have nothing to ſay to him; only if I were in his Country near him, and could converſe with him, I would civilly demand of him, Who makes the Miniſters not ſtanding on the *North-ſide* of the Communion-Table, when he rehearſeth the Ten Commandments, and it is *not covered with a Linnen Cloth*, there being *no Communion*, to be *conſtitutive of a Conventicle?* Whether he likes beſt, that the Table ſtands with the Ends *North* and *South*, or in the *Body of the Church*, or the *Body of the Chancel*, with the Ends *Eaſt* and *Weſt*, as *moſt accuſtom'd?* If the *former*, the *Rubrick* cannot be obſerved exactly, and according to himſelf, he would have the Miniſter to tranſgreſs the *Order of our Church*: If the *latter*, he diſcommends and diſparages the Judgment of the great Archbiſhop *Laud*. Yet if the

the Teſtimonies of Archbiſhop *Abbot*, Archbiſhop *Uſher*, Bp. *Jewel*, Bp. *Hacket*, and Bp. *Whetenhall*, &c. ſhould be brought in favour of the Practice of our Parochial Churches, (for ought I hear) he would but *laugh at them*, as he doth at thoſe his *Reverend Fathers*, who go to the *Font* in the *Weſt*, when the Sacrament of *Baptiſm* is to be adminiſtred there; yet think it not convenient to go to the Altar in the *Eaſt*, when the Sacrament of the *Lord's-Supper* is *not to be adminiſtred there*, (p. 13.) And his *Reverend Fathers* could eaſily allow him to appear with his Latin Sentence, *Riſum teneatis?* in his *Mouth half open*, if he ſhould ſee them ſtand at the *Font*, to read there part of the Office of *Baptiſm*, as ſuppoſe the *Lord's Prayer*, when *none is there to be baptized*, as 'tis fit the Church ſhould *keep her ſtanding*, ſo near the Church-Door, (*p.* 19.)

To what he ſaith, after all his *Reaſons* and *Authority*, of his not only convincing, but converting Argument, concerning the Forms of Common-Prayer, ſet forth upon ſeveral occaſions of *Faſting* and *Thankſgiving*, (p. 21.) I may ſay, Where can this invariable Lawyer, tying himſelf to the *Letter of the Liturgy*, (as he doth, *p.* 9.) ſpeaking of the Biſhops Authority, and not having recourſe to the *Practice of the Church of England*, find any Liberty from the Liturgy, for any to compoſe any other *Forms of Prayer*, not already in the

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Liturgy? If the Biſhops, when appointed by his Majeſty, (as uſually they have done) compoſe thoſe *occaſional Forms*; the two Houſes of *Parliament*, judging them at any time *defective*, (as not long ago) may order a *Suppletory* to be drawn up by *other Divines*, which may be moſt ſuitable and proper to the Exigency of State-Affairs: Theſe moſt times *requiring haſte*, may occaſion a reference to part of the Prayers in the *Communion-Service*, but to be read in the *accuſtomed Place of the Church*, where on Days of *Faſting* and *Humiliation* they have moſt uſually been, for the Edification of *all* the People, moſt ſolemnly met together, for the *Deprecation of Evil*, and the *Apprecation of Good*. And therefore (as I have been aſſured) old Dr. *Layfield*, ſometime Archbiſhop *Laud's* Chaplain, and by him made Arch-deacon of *Eſſex*, when his Curate, this Lawyer's Convert, (whom he brags of, as a Trophy of his Conqueſt, *p.* 22.) did pragmatically, without ever acquainting the old Doctor, go up to read part of the Prayers at the *Communion-Table*, on a Faſting-Day appointed ſince the Diſcovery of the horrid *Popiſh Plot*; the Doctor himſelf being preſent, did ſeverely check him for his Inſolence. And one would think, that he, who was *Prebend* of St. *Paul's*, *London*, and had been a matter of *forty Years* Archdeacon, ſhould better underſtand where all

all the Prayers ſhould be read on ſuch Days, than this *circumſtantial Lawyer*, or his *Pupil* doth.

As for his upbraiding us with being *blinder than the Presbyterians*, (p. 17, 18.) who were willing to prevent the Miſchiefs which ſome, by their ill Expoſitions of the *Rubricks*, (which this Writer followeth) were likely to bring in; I ſuppoſe they cannot be ſo blind any of them, as not to ſee, that they, or any other *Diſſenters*, cannot be excuſed from their going to their *Pariſh-Churches*, upon the Plea of this one Lawyer, that they are *Conventicles*; which if really they were, the Statute againſt Conventicles had excuſed them.

When he hath laboured much, he himſelf doth not charge us in our Miniſtrations, with the Neglect of any one *Thing* in the Eſtabliſhment, (*p.* 10.) only the *Place* he conceits it ſhould be done in.

For his *extravagant Politicks*, about *Four Eſtates* in this Kingdom, (p. 10, 11.) and (after all his pleading for a *Non-neglect* of a little Circumſtance of *Place*, he conceits eſtabliſh'd by Law) his ſingular Flattery, under a ſhew of Loyalty, to the great Scandal of his *Sacred Majeſty*, inſinuating, as if he would *ſoon declare ſomething in oppoſition to that which is eſtabliſh'd by Law*, which he would account as *binding*, *as any* Act *of Parliament ſince the Conqueſt*: Our Superiours poſſibly may, ſome time or other, call him to a ſtricter Account, as an

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Expectant of a *Toleration* of that Religion, which he ſometimes profeſt.

However, it concerns us, now *Eaſter* approacheth, to deſiſt at preſent from any further minding of his *Diſputation*, and ſeriouſly apply our ſelves to our *Devotion*, in commemoration of the *Paſſion* of our dear Lord; praying God, *He would mercifully grant, that we may both follow the Example of his Patience, and alſo be made Partakers of his Reſurrection, through the ſame Jeſus, our bleſſed Maſter*: To whoſe Service he is entirely devoted, who remains,

Dear Sir,

April 5. 1683. *Your Affectionate Friend,*

O. U.

FINIS.